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Weiss uses the smooth instead of the rough breathing on Ἑζεκίας, Ἀννα, Ἑσρώμ, but the rough instead of the smooth on Ἱεροσόλυμα, Ἠλεία, Ἱερεμίας, Ἑλμαδάμ, Ἦρ, and Ἱερεϊχώ. He has a disposition to omit iota subscript (*e. g.*, in all infinitives of contract verbs in ᾶω, in Ἡρώδης, and λάθρα). He employs the dieresis in Ἡσαίας, Καϊάφα, Καϊνάν, Ναὶν, Βηθσαιῶν, πρωῒας. In the genealogical table given by Matthew he prefers Ἀσά to Ἀσάφ, Ἀχάζ to Ἀχας, Ἀμών to Ἀμός; in Luke's list, Μελεὰ to Μελεά, Μενᾶ to Μεννά, Ἰωβήδ to Ἰωβήλ, Μεθουσάλα to Μεθουσάλα; he prefers Ναζαρέθ throughout to Ναζαρέτ; and in Matt. 28:1, Μαριάμ to Μαριά (ἡ Μαγδαληνή). Changes in reading, too numerous to give in detail, relate to voice, mood, tense, case, and substitution. A few examples from the gospel of Matthew may indicate their general purport: 7:18, ἐνεγκεῖν for ποιεῖν; 10:16, εἰς μέσον for ἐν μέσῳ; 10:25, τῷ οἰκοδεσπότῃ for τὸν οἰκοδεσπότην, τοῖς οἰκιακοῖς for τοὺς οἰκιακοῦς; 12:22, προσηγήθη . . . os for προσήνεγκαν . . . ον; 17:23, ἀναστήσεται for ἐγερθήσεται; 24:24, πλανῆσαι for πλανᾶσθαι; 27:4, ἄθῳον for δίκαιον.

This book is an evidence of close, scholarly toil by one whose long years of devotion to these subjects qualify him to speak as an authority; and yet one misses the marks of critical dubiety, which enable the reader of WH to weigh and decide for himself between variant readings. Here the author's judgment stands alone and unchallenged by alternatives. Here, too, one misses the capitalization and indentation of poetical quotations from the Old Testament. But one is helped to see the logical connection of thought and the relation of part to part by the new paragraphing and punctuation; and this, after all, is the best assistance which can be rendered an exegete.<sup>1</sup>

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DER SCHRIFTSTELLERISCHE PLURAL BEI PAULUS. Von KARL DICK. Halle: Niemeyer, 1900. Pp. iv + 169. M. 3.60.

It is a pleasure to read this study, the steps of which are so clearly conceived and logically carried out. Exegetes and grammarians have

<sup>1</sup> The following errata in the Greek text of the synoptics may be listed with those already given by the author: p. 19, l. 5, read Ἀχάζ for Δχάζ; p. 40, l. 8, καὶ for καί; p. 103, l. 14, λαλοῦντος for λαλοῦντες; p. 175, l. 4, καινὴ for καινή; p. 193, l. 8, μείζον for μείζον; p. 206, l. 4, Ἡρώδη for Ηρώδη; p. 208, l. 3, αὐτοῖς for αὐτοῖς; p. 249, l. 1, ἀκούσας for ἀκούσας; p. 266, l. 1, ἦσαν for ἦσαν; p. 275, l. 11, ἀπο- for ἀπο; p. 348, l. 1. ἦ for ἦ; p. 421, l. 7, βαρηθῶσιν for βαρηθῶσιν.

dealt very lightly with the question of Paul's use of the "author's plural," having given hardly more than a personal opinion, so that one cannot feel satisfied with their conclusions, not knowing the steps by which those conclusions were reached, while the latest opinion on the subject, that of Zahn (*Einleitung in das Neue Testament*, 1896), viz., that in the Pauline writings every "we" denotes an actual plurality, necessitates a thorough study of the question, since it would compel such a radical change of opinion in regard to matters considered settled.

In the first main division of the study Dick discusses "the witness of later Greek for the author's plural," and finds that it was used in (1) the classical age, (2) the literary language, and (3) the common language of the later time, (4) the patristic literature, (5) the non-Pauline literature (Hebrews and 1 John) of the New Testament.

In the second main division the use by Paul of the author's plural is discussed, first as to its existence (the theories of Zahn and Laurent being here tested); secondly, as to its extent, in the letters which Zahn holds to have been written in the name of several persons, and in those which he considers to have been written by Paul alone.

At the close are given the five points considered proven :

1. The possibility of the occurrence of the author's plural in Paul's writings proven from its use in later Greek.
2. Though several persons be named in an address, they are not considered in the rest of the letter.
3. Laurent's theory, that Paul uses the plural when speaking officially, the singular when speaking in his private capacity, is untenable.
4. A veritable plural is to be found only when a plurality is spoken of in the immediate context, or when Paul opposes himself to a plurality by the use of an emphatic singular (*i. e.*, with a pronoun).
5. The author's plural is used by Paul in different ways (when there is no difference between singular and plural; from modesty; when the readers are included in the "we").

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COMMENTAAR OP HET EVANGELIE VAN MATTHEUS. Van J. M. S. BALJON. Groningen: Wolters, 1900. Pp. xxviii + 435. Fl. 4.50.

THE publication of a commentary on Matthew by the scholarly editor of the text of the New Testament and author of a notable